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*Extracts from Miss Wright's View of Society and Manners in America, &c.**

New York.—"Every thing in the neighbourhood of this city exhibits the appearance of life and cheerfulness. The purity of the air, the brilliancy of the unspotted heavens, the crowd of moving vessels, shooting in various directions, up and down, and across the bay and the far-stretching Hudson, and the forests of masts crowded round the quays and wharfs at the entrance of the East River. There is something in all this,—in the very air you breathe, and the fair and moving scene that you rest your eye upon, which exhilarates the spirits, and makes you in good humour with life and your fellow creatures. We approached these shores under a fervid sun; but the air, though of a higher temperature than I had ever before experienced, was so entirely free of vapour, that I thought it was for the first time in my life that I had drawn a clear breath. I was no longer sensible of any weakness of the lungs, nor have I as yet been reminded of this infirmity.

"Probably a great proportion of the neat white houses that every where peep out from clumps of young trees along the picturesque shores of the surrounding waters, have started up since you left this country. As we first slowly entered the New-York bay, with a breeze so light as just to give a calm, it was with pleasure that I observed the number of smiling dwellings that studded the shores of Staten and Long Islands.

* Views of Society and Manners in America; in a series of letters from that country to a friend in England, during the years 1818, 1819, and 1820. By an Englishwoman. From the first London edition, with additions and corrections by the Author.

But mark the judgment of experienced Time,

Tutor of Nations!—*Akenside.*

New York. Printed for E. Bliss and E. White, 1821.

Here was seen no great proprietor, his mighty domains stretching in silent and solitary grandeur for uninterrupted miles, but thousands of little villas or thriving farms, bespeaking the residence of the easy citizen or tiller of the soil. I should not omit another circumstance which I noticed, as evincing the easy condition of the people of this young country. While our ship slowly moved through the still waters, pointing her course to the city, which just appeared upon the distant edge of the bright sheet of silver which opened before us as we cleared the Narrows, numberless little boats, well manned with active rowers, darted from the different shores, and, severally mooring along-side of our lazy vessel, with the cry of *All well?* a dialogue ensued, commencing with friendly congratulations, between the crews of the boats and the various inhabitants of the ship. On one side, queries respecting the length of the voyage, the weather, the winds, and the latest news from Europe; on the other, the health of the city, the nature of the season, of the harvest, the arrival and departure of vessels, and a thousand nameless trifles interesting to men returning from a distance to their native shores. At the close of the dialogue, one or other of the boatmen would carelessly ask if any of the passengers wished to be landed; but the request was always made in a manner which expressed a willingness to render a civility rather than a desire to obtain employment. These boats had something picturesque as well as foreign in their appearance. Built unusually long and sharp in the keel, they shot through the bright waters with a celerity that almost startled the eye. Their rowers, tall, slender, but of uncommon nerve and agility, were all cleanly dressed in the light clothing suited to a warm climate; their large white shirt-collars unbuttoned and thrown back on their shoulders, and light hats of straw or cane, with broad brims, shading their sun-burnt

faces. These faces were uncommonly intelligent. Piercing gray eyes, glancing from beneath even and projecting brows, features generally regular, and complexions which, burnt to a deep brown, were somewhat strangely contrasted with the delicate whiteness of the clothing. I made yet another observation upon these natives. They all spoke good English, with a good voice and accent; I had before observed the same of the crew of the *Amity*.

"Approaching the city at sunset, I shall not soon forget the impression which its gay appearance made upon me. Passing slowly round its southern point, (formed by the confluence of the Hudson with what is called the East River, though it seems more properly an arm of the sea,) we admired, at our leisure, the striking panorama which encircled us. Immediately in our front, the Battery, with its little fort and its public walks, diversified with trees, impending over the water, numberless well-dressed figures gliding through the foliage, or standing to admire our nearing vessel. In the back ground, the neatly painted houses, receding into distance; the spiry tops of poplars, peering above the roofs, and marking the line of the streets. The city, gradually enlarging from the Battery, as from the apex of a triangle, the eye followed, on one side, the broad channel of the Hudson, and the picturesque coast of Jersey, at first sprinkled with villages and little villas, whose white walls just glanced in the distance through thick beds of trees, and afterwards rising into abrupt precipices, now crowned with wood, and now jutting forward in bare walls of rock. To the right, the more winding waters of the East River, bounded on one side by the wooded heights of Brooklyn and the varied shores of Long-Island, and, on the other, by quays and warehouses, scarce discernible through the forest of masts that were crowded as far as the eye could reach. Behind us stretched the broad expanse

of the bay, whose islets, crowned with turreted forts, their colours streaming from their flag-staffs, seemed to slumber on the still and glowing waters, in dark or sunny spots, as they variously caught or shunned the gaze of the sinking sun. It was a glorious scene; and we almost caught the enthusiasm of our companions, who, as they hailed their native city, pronounced it the fairest in the world.

"When our ship neared the quays, there was some bustle, occasioned by the moving crowd of vessels that intervened between us and the shore, and many active tars sprang from the yards and rigging of the surrounding ships to assist in clearing our passage. But neither then, nor when we finally touched the land, were we boarded by any needy supplicants imploring work for the love of charity, or charity for the love of Heaven. There was, however, no lack of good offices from the busy citizens on the quay. One laid planks to assist the passengers in their descent from the vessel; another lent a hand to stay their unsteady feet, while some busied themselves in taking charge of their bundles and portmanteaus, and many strange tongues and faces spoke and smiled a good welcome to the city. There was in the look and air of these men, though clad in working jackets, something which told that they were rendering civilities, not services; and that a kind *thank ye* was all that should be tendered in return.

"Arriving at a boarding-house which had been recommended to us, we were very kindly welcomed by a sprightly intelligent young woman, the sister of the more staid and elderly matron of the house. The heat continued with little abatement after sunset, and every window and door of the house was open. While seated, refreshing ourselves with tea and fruit, and conversing with our lively hostess, a sound, which had filled our ears from the first moment that we left behind us the bustle of the wharfs, now completely fixed our attention. I remembered your account of the din of the frogs, and of your consequent surprise thereat, in ascending the Delaware. But the sound we heard did not at all answer to our preconceived notions of a frog concert. *Tic-a-te-tic, tic-a-te-tac*, was cried as it were by a

thousand unseen voices. At first we half suspected the sound had its existence in our fancy—a kind memorial, perhaps, bestowed at parting by the giddy ship. Gradually, however, I began to esteem these chattering breathing realities, and, losing the thread of our gay-hearted entertainer's discourse, I found myself repeating *tic-a-te-tic, tic-a-te-tac*.—"I suppose they must be frogs." The word caught the lady's ear. "Frogs! Where?" "Nay; indeed I know not, but somewhere assuredly." "Not here," said the lady. "No!" said I. "Pray then, what is the noise?"—"Noise! I hear none." If my companion had not here come to my assistance, I should have had serious apprehensions for the sanity of my organs. Backed, however, by her support, I insisted that there certainly was a noise, and to my ears a most uncommon one. Our good-humoured hostess listened again, "I hear nothing, unless it be the catty-dids." "The catty-dids! and who or what are they?" You will probably recognize them for old acquaintances, though I do not remember your mentioning them among the thousand tongued insects of this land.* This whimsical cry, with the shorter note of the little tree-frog, the chirp of crickets, and the whizz and boom of a thousand other flying creatures, creates, at this season, to the ear of a stranger, a noise truly astounding. We are now, however, tolerably familiarized to the sound, and I doubt not may soon be able to say to a wondering stranger, like the young American, *I hear nothing*."

"Though the objects around me have now lost the freshness of novelty, they have by no means lost that air of cheerfulness and gayety which I noticed in my first letters. The skies, though they have exchanged their fervours for biting frosts, have not lost their splendours, nor are the pavements trod by figures less airy, now that they are glittering with snows. Broadway, the chosen resort of the young and the gay, in these cold bright mornings, seems one moving crowd of painted butterflies. I sometimes

* "I have since had one of these insects in my hand. In size it is larger than the ordinary grasshopper, and in colour of a much more vivid green. It is perfectly harmless, and is altogether a most delicate creature."

tremble for the pretty creatures (and very pretty they are,) as they flutter along through the biting air in dress more suited to an Italian winter than to one which, notwithstanding the favourable season, approaches nearer to that of Norway. In spite of this thoughtlessness, the *cotch-cold* does not seem to be the same national disease that the Frenchman found it in England. This is the more remarkable, as consumption is very frequent, and may be generally traced to some foolish frolic, such as returning from a ball in an open sleigh, or walking upon snow in thin slippers.

"I believe I have before remarked upon the beauty of the young women; I might almost say *girls*, for their beauty is commonly on the wane at five and twenty. Before that age their complexions are generally lovely; the red and white so delicately tempered on their cheeks, as if no rude wind had ever fanned them; their features small and regular, as if moulded by fairy fingers; and countenances so gay and smiling, as if no anxious thoughts had ever clouded the young soul within. It is a pity that the envious sun should so soon steal the rose and lily from their cheeks, and perhaps it is also a pity that the cares of a family should so soon check the thoughtless gayety of their hearts, and teach them that mortal life is no dream of changing pleasures, but one of anxieties and cheating hopes. The advantages attending early marriages are so substantial, and the country in which they are practicable, is in a condition of such enviable prosperity, whether we regard its morals or its happiness, that I almost blush to notice the objections which, as an idle observer, one might find in a circumstance resulting from so happy an order of things. The American youth of both sexes are, for the most part, married ere they are two and twenty; and indeed it is usual to see a girl of eighteen a wife and a mother. It might doubtless, ere this, be possible, if not to fix them in habits of study, at least to store their minds with useful and general knowledge, and to fit them to be not merely the parents, but the judicious guides of their children. Men have necessarily, in all countries, greater facilities than women for the acquirement of knowledge,

and particularly for its acquirement in that best of all schools, the world. I mean not the world of fashion, but the world of varied society, where youth loses its presumption, and prejudice its obstinacy, and where self-knowledge is best acquired, from the mind being forced to measure itself with other minds, and thus to discover the shallowness of its knowledge, and the groundlessness of its opinions. In this country, where every man is called to study the national institutions, and to examine, not merely into the measures but the principles of government, the very laws become his teachers; and in the exercise of his rights and duties as a citizen, he becomes more or less a politician and a philosopher. His education, therefore, goes on through life; and though he should never become versed in abstract science or ornamental literature, his stock of useful knowledge increases daily, his judgment is continually exercised, and his mind gradually fixed in habits of observation and reflection. Hitherto the education of women has been but slightly attended to; married without knowing any thing of life but its amusements, and then quickly immersed in household affairs and the rearing of children, they command but few of those opportunities by which their husbands are daily improving in sound sense and varied information. The wonderful advance which this nation has made, not only in wealth and strength, but in mental cultivation, within the last twenty years, may yet be doubly accelerated when the education of the women shall be equally a national concern with that of the other sex; and when they shall thus learn, not merely to enjoy, but to *appreciate* those peculiar blessings which seem already to mark their country for the happiest in the world. The number of the schools and colleges established throughout the Union for the education of boys is truly surprising.

"Your late distinguished friend, Dr. Rush, of Philadelphia, remarks, in his paper, *On the Mode of Education proper in a Republic*, 'I am sensible that our women must concur in all our plans of education for young men, or no laws will ever render them effectual. To qualify our women for this purpose, they

should not only be instructed in the usual branches of female education, but should be taught the principles of government and liberty; and the obligations of patriotism should be inculcated upon them.' At present it appears to me that the American women are as deficient upon some of these heads as the men are practised. They love their country, and are proud of it because it is their country; their husbands love and are proud of it, because it is free and well governed. Perhaps when the patriotism of both shall rest on motives equally enlightened, the national character will be yet more marked than it is at present. A new race, nurtured under the watchful eye of judicious mothers, and from them imbibing, in tender youth, the feelings of generous liberty and ardent patriotism, may evince in their maturity an elevation of sentiment which now to prognosticate of any nation on the earth might be accounted the dream of an idle theorist or vain believer in the perfectibility of his species. I ought to apologize for this digression; but before I leave the subject into which I have wandered, I should observe, that much attention is now paid to advance the education of women to that of the men, and for this end public schools are rapidly establishing in various parts of the Union, on the most liberal terms.

"The manners of the women strike me as peculiarly marked by sweetness, artlessness, and liveliness:—there is about them, at least in my eyes, a certain untaught grace and gayety of the heart, equally removed from the studied English coldness and indifference, and the no less studied French vivacity and mannerism. They enter very early into society; far too early, indeed, to be consistent with a becoming attention to the cultivation of their minds. I am, however, acquainted with striking exceptions to this general practice. There are some mothers in this city, who anxiously preside over the education of their daughters, and are yet more desirous of storing their minds with solid information, than of decking them with personal accomplishments. I hope, and am induced to believe, that in the next generation such individuals will be no longer conspicuous among the mass of their fellow citi-

zens. This might be too much to hope in old, slow-moving Europe, but one generation here sees marvellous revolutions. The society, I mean by this, that which is collected into large evening assemblies, is almost exclusively composed of the unmarried young. A crowded room is in this way a pretty scene for a quiet observer to look into for half an hour; but if he have survived the buoyant spirits of first youth, he will then find it better to walk home again. I ought not to omit a remark, not merely upon the elegance of the dress of these young gay creatures, but what is far better, on its modesty. It may be sometimes more showy and costly than is wise or befitting in the daughters of a republic, but it never mocks at decency, as does that of our English ladies, who truly have often put me to the blush for their sex and their nation. The fashions here are copied from the French; but I am told by those that are knowing in such matters, that they are not very changeable, and that it is judged, if not more wise, (for this, I fear, seldom sways with youth,) at least more becoming to wear the waist and shoulders where nature placed them, than to raise them this month to the ears, and sink them the next to the length of our grandmothers. The dances too, (and these young women, as far as my judgment may go with you for any thing, dance with much lightness, grace, and gay-heartedness,) the dances are also French, chiefly quadrilles; certainly prettier to look at than the interminable country-dance, whose appalling column seems to picture out some vague image of space and time which the imagination cannot see the end of. The young men do not, in general, appear to me to equal in grace their fair companions; nor, indeed, in general ease of manner and address. In accosting a stranger, they often assume a solemnity of countenance that is at first rather appalling. They seem to look as if waiting until you should 'open your mouth in wisdom,' or as if gathering their strength to open theirs in the same manner. I have more than once, upon such an occasion, hastened to collect my startled wits, expecting to be posed and shamed by some profound inquiry into the history of the past, or the probable events of the future. I

could ill convey to you the sudden relief I have then experienced on hearing some query upon the news of the day, or as to my general opinion of Lord Byron's poetry. It is not from the young men in an idle drawing-room that a stranger should draw his picture of an American.—He must look at these youths when stamped with manhood, when they have been called upon to exercise their rights as citizens, and have not merely studied the history and condition of their country, but are thoroughly imbued with the principles of its government, and with that philosophy which their liberal institutions are so well calculated to inspire."

Philadelphia.—"I had been led to expect that the citizens of Philadelphia were less practised in courtesy to strangers than those of New York. Our experience does not confirm the remark. We have only to bear testimony to their civility. There is at first something cold and precise in the general air and manner of the people, particularly so when compared to the cheerfulness and open-heartedness of the natives of New-York; perhaps too we unfairly contrasted them with those of the amiable circle we had left on the shores of the Rariton or at *** Pennsylvania. This coldness of exterior, however, wears off in a great measure upon further acquaintance, and, what may still remain, you set down to the ruling spirit, and philanthropic father of the city, and respect it accordingly.

"Though we have found some *quintessence* in the society, we have found less absolute *quakerism* than we expected; and I own that I at first felt something like disappointment, when, on looking round a room, I saw not one drab-coloured son of Penn in it. It is very true that a man is none the better for wearing a brown coat, but I have a notion that he is sometimes the better for being a *Friend*. There is no ridicule that has ever given more offence to my better feelings, than that which is often so thoughtlessly directed against the society of the *Friends*. I object to the term *quakers*, a name which they do not acknowledge themselves, and which was affixed to them in derision by those who could perceive their pe-

culiarities of phrase and demeanour, but were unable to appreciate the unassuming virtues which distinguished them yet more from every Christian sect and society of men on the face of the earth.

"The children of the peaceful and benignant William Penn have not only inherited the fashion of their patriarch's garments, but his simple manners, his active philanthropy, his mild forbearance, his pure and persevering charity, thinking no evil and taking no praise.

"The annals of the human race present us with no name more dear, at once to humanity and to liberty, than that of Penn. He united every great and gentle virtue. His intrepidity withstood the frowns of power; his christian philosophy was superior to the lures of ambition; and while his fortitude resisted persecution, his candour and gentle benevolence never sentenced the opinions of others. His religion was without dogmatism, his virtue without austerity; he was tolerant among bigots, inflexible before tyrants, patient with the factious, humane towards the criminal, fair and just with the savage as with the civilized man. Proud indeed may the republic be which had such a man for its founder, and whose history has so generally done honour to his name; and justly venerable, justly entitled to the respect and love of mankind, is the fraternity of which that man was a member, (one may almost say the founder,) and which has followed up his deeds of mercy by others not less beautiful, tempering the rigours of justice to the offender, relieving the sick and the destitute, and even the criminal in the prison-house; teaching virtue to the profligate, practising humanity to the hard-hearted, cherishing the unconscious lunatic, bearing with his impatience, soothing his despair, and calming his frenzy.

"We may idly speculate indeed upon the silence and quietism that might pervade this now bustling world, were all its varied tribes and sects resolved into one society of *Friends*. The pulse of human life might then, it is true, beat feebly, and we might all live and die without greatly sinning or suffering, but without exercising half those energies, bodily and mental, which the

conflict of human passions now calls into existence. Whether this were well or ill for us, it matters not to dream upon; there is as little chance of our all turning *Friends*, as of our all turning angels; but filled, as this earth is, with noise and contention, it is sweet to contemplate those sons and daughters of peace walking unruffled through the 'maddened crowd,' their thoughts turned to mercy and unostentatious charity.

"It was with much pleasure that I found upon inquiry, that many whose dress and phraseology are unmarked by any peculiarity, are yet attached to the society, and are proud to rank themselves among its members, and to trace back their short line of ancestry to the first peaceful settlers of the soil.

"The society has here very wisely relaxed some of its rules. It is no longer necessary for its members to forego innocent amusements, or any honest profession; nor considered as an important form to use the second person singular rather than the plural, or to prefer drab-cloth or pearl-coloured silk. The same regard to their morals and fair dealings is still preserved; they must be honest members of the community, and then may wear what garments they please. There is, however, much indulgence practised towards the follies, and even the errors of youth. A wild young man is privately reprimanded, and much time allowed him to gain wisdom and reclaim his habits, before he is expelled the society. Expulsion, therefore, is regarded as a serious blot upon a man's character, even by those of other persuasions, as it is known to be resorted to in cases of obstinate vice, or convicted fraudulency. It is no doubt wise, that, as the community advances in wealth, and in that refinement which follows wealth, this truly virtuous society should dispense with some of its less important regulations, which, in a simple age, without being unsuited to the condition of its members, tended to confirm them in sober habits, and to keep their thoughts estranged from ostentatious display and idle diversions. Did it not in some degree shape itself to the times, its sons would gradually cease to shape themselves to it, and this school of genuine christian philosophy would

be forsaken, as was that of the unbending stoics when increasing knowledge rendered its rules irksome and even ridiculous. Applauding the good sense and liberality of this society, so superior in this to many other religious associations, in whose members a jealous attachment to the external forms has too often survived that of the internal principles, I cannot help observing, that not only has it secured to itself permanency by this wise temper, but has made a better stand against the advance of luxury than it could have done by a more obstinate resistance. Upon closer inspection, you discover in this moral and well-ordered city, a still nicer attention to neatness and simplicity of dress, and quietness of demeanour, in the members of this congregation, than in those of any other. The young girls, indeed, are often in feathers and flowers, and this absolutely in the meeting-house, but it is not unusual to throw them off, as years kill vanity by killing beauty; and even in spite of them, you somehow or other, by the air of the more *posée* matron of the house, or the more reserved address of the whole family, and sometimes by the additional help of portraits on the walls, in round-eared caps and starched handkerchiefs, can distinguish the abode of the children of peace and good works from those of other men.

"I have no peculiar fancy for the fashions of our ancestors; absurd indeed as our own often are, they are on the whole in better taste. I should not wish to see a whole people in the garb of the Friends, but I have sometimes thought that I should like to see the daughters of these republics clad in that simplicity which is so appropriate a beauty in all that meets the eye and the ear in a young democracy. Let me, however, observe of the young women here, as I before observed of those of New-York, that, though they may be decked in the flaunting silks of France and the Indies, their dress is always arranged with womanly modesty; *the bosom never forgets its screen, nor are the ankles and arms exposed to court every idle gaze, and bring into discredit the morals of the nation.* You will think me perhaps old-fashioned before my time, but I cannot help judging in part of national, as well as of individual character,

by the general fashion of garments. It is difficult to take cold manners and haughty reserve as surer ties for pure minds, but when the dress is arranged with decency and simplicity, we feel disposed to give women credit for modesty and good sense. I cannot as yet accord the latter quality to the young Americans, but I do give them full credit for native innocence of heart, which prevents their gayety from ever overstepping decency; and though we should sometimes smile at their vanity, leaves us no room to blush for their immodesty."

AGRICULTURE.

ON DRILLING CORN.

[From the Edinburgh Farmer's Magazine.]

Sir John Sinclair's

CODE OF AGRICULTURE.

A new edition, being the third, of this work, has just appeared, which, at such a time as this, when agriculturists of all descriptions are so much depressed, is a proof of the high estimation in which it is held by the public. The present edition will be found still more valuable than either of the former. It is improved, both by what has been withdrawn, which indeed is not much, and by what has been added; while the whole work has been carefully revised and corrected, both in its doctrines and its reasonings. Sir John, we perceive, is now almost, if not altogether, an entire convert to the sentiments of Mr. Coke and some others, in regard to the drilling of corn of all kinds, and, with a few exceptions, upon all soils. On this point, perhaps, his opinions may not be assented to by many intelligent farmers in Scotland, who, though they would not object to the general principle, still do not think that, in our climate, and especially upon strong clays, drilling can be adopted so advantageously as upon the light soils, and with the earlier seasons of Norfolk, or that it can ever be generally substituted for broadcasting in this part of the island. It is certainly true, however, on the other hand, that it might be carried much farther than it has ever been with us, with a fair prospect of ample remuneration for the additional expense required, particularly on lands much infested with annual weeds, and on such as are to be sown with grass seeds. As the subject has been much discussed of late, and is in itself of no small importance, we shall give the worthy baronet's sentiments on it, as they appear in this edition of his work, and we can assure our readers that he has taken great pains to procure the best information.

Drilling Culmiferous or Corn Crops; with Observations on the Row Culture, for Crops of Grain.

The question, whether it is most expedient or profitable to raise culmiferous crops according to the broadcast or drilled system, has agitated the agricultural world for a number of years; and, as it is a point respecting which there still exists a great diversity of opinion, it may be proper here to detail the arguments on both sides, that the reader may be enabled to form a decided opinion, which ought generally to be preferred, and in what particular cases either the row, or the broadcast system of culture, ought to be adopted.

The arguments against drilling are, 1. That it is not likely to be profitable on a small scale, on account of the expense of the machinery for the different operations of sowing, hoeing, &c.; 2. That these operations must often occasion delays incompatible with the hurry of an extensive autumnal or spring sowing—at least in wet seasons and on wet soils, however little it may be felt in dry seasons and on dry soils; 3. That the drill machine does not answer where the soil is too full of small stones to allow the coulter to sink to a proper depth; and, of course, that the seed is not sufficiently covered to produce an abundant crop; 4. That it is not so well calculated for steep lands; and, 5. That the grain is more liable to be shaken by winds, and the harvest to be later on drilled fields, than on those which are sown broadcast; and, consequently, that it is not so well calculated for a windy and a northern climate.

Some other objections were formerly urged against drilling, which the recent improvements in the system have effectually removed.—For instance, it was anciently the practice to *earth up the plants*; the consequence of which was, that, in rich soils, the vigour of the soil was exhausted on the stems or foliage, instead of the fruit, and though the straw was strong and abundant, the

* The use of *The Lever Drill* removes this objection.

† This objection is obviated by an addition to the machinery. The seed-box is fastened on a pivot, or by a screw, and the position of the box is adjusted to the ascent or descent, without any difficulty.

grain was often defective in quality, or greatly diminished in quantity; whereas, now, it is a maxim in the school of Holkham, '*That white straw crops will be injured, if earthed up upon any soil.*'*

It is likewise urged, that it might not be practicable, in many districts, to find a sufficient number of labourers to hoe the drills, were all the crops on a farm to be subjected to that process. But, in the present state of the country, with an overflowing and unemployed population, a new source of occupation to the peasantry would be most desirable, provided their employers were remunerated for the expenses they incurred;† and, where there is a scarcity of male labourers, women and boys have, in many of the agricultural districts, as in Gloucestershire, been taught the art, and have been found most expert at hoeing.

It has further been urged against the use of the drill machine, that where seed has been steeped, and encrusted with lime, as a preventive of the smut, the lime destroys the brushes, and impedes the regular delivery of the seed. But this objection is easily removed, by using *cups* instead of brushes, or by steeping the seed in a solution of the sulphate of copper, in a manner to be afterwards described, (see sect. 22.) The seed, in that case, might be sown in a few hours after the solution has been applied, *without lime*, and with a certainty of preventing smut.

The introduction of the drill system is, by numbers of the most distinguished agriculturists, considered to be the most important of all modern improvements, and to be well entitled to universal adoption. It is principally recommended on the following grounds: 1. That the broadcast system is a less perfect, and a less economical mode of cultivation than that of drilling; for the seed can neither be deposited in the soil with the same exactness,

* Communication from Mr. Blaikie at Holkham. Yet, in *very poor soils*, it may be expedient to try the effect of earthing up, with wider intervals, so that the hoeing will not injure the surface roots. In rich soils, it would be decidedly injurious. It was only on that point that the author entertained any doubt as to the utility of drilling, which the new practice, of avoiding earthing up, has removed.

† Remark by Edward Burroughs, Esq.

in regard to depth, regularity, or proportion,* nor be so placed that the crop can afterwards be improved in its progress to maturity.† 2. That in light soils, drilling has the important advantage of giving the grain a *good hold* of the ground, and of giving all the seed the same depth of soil,‡ by which the frost is prevented from throwing out the plants in spring, or the wind from loosening the roots, after the stem gets high, or when the ear is filling. 3. That by the improved practices in drilling, the use of manures is both encouraged and economized,§ so as to diminish the quantity necessary, and to increase its powers, by bringing it into immediate contact with the plants; and that a heavy crop of drilled corn, where the weeds are thoroughly destroyed, will be found much less injurious to the fertility of the soil, though raised with less manure, than the same crop grown broadcast, with a greater quantity of manure, but incumbered with weeds. 4. That it gives an opportunity for cleansing the ground, even when the crop is growing—of completely extirpating annual weeds—of checking the growth of root-weeds, and of preventing weeds in general from being injurious to the crop. 5. That if the land is not hoed, but hand-weeded, less damage will be done to the crop, by the weeder's feet passing *between* the rows of plants, than by *treading upon them*, as must inevitably be the case when working

* It is a great advantage to place the seed at a proper depth, so as to secure a sufficient degree of moisture to promote germination, and to make this deposition uniform, that the grain may spring and ripen more equally.

† Dickson's Husbandry, vol. i. p. 456.

‡ This is an advantage peculiar to drilling; for, when crops are *ploughed in*, some of the seed will go to the bottom of the furrow, some will be left half way, and some will even be left at the top. In fact, the depth of seed, when ploughed in, unless well executed, is often more irregular than when harrowed in.—*Remark by Mr. Wilkie of Wimpole.*

§ On a field sown in drills 12 inches apart, which received one hoeing in spring, a more productive crop, and by far more valuable grain was raised, than on a broadcast crop, which had received three times the quantity of dung. The manure for the drilled crop of wheat, was applied in drills made by the plough, the seed sown, and then harrowed down.—*Remark by Edward Burroughs, Esq.*

promiscuously over the ground. 6. That the progress of the grain, after the scarifier has worked upon the soil, is attended with the most beneficial effects.* 7. That drilling is peculiarly calculated for *inferior soils*, and brings their produce more nearly on a footing with that of fertile land, than could otherwise be obtained.† 8. That the pulverization of the soil between the rows of autumn or winter-sown wheat, is of the greatest benefit to the clover seeds sown in spring, and that the admission of air between the rows is of use to the corn crop,‡ as well as to the grass-seeds sown with it. 9. That drilled crops of white corn, from the greater strength of their straw, are less apt to lodge, or to be beaten down in wet seasons,§ and are much less subject to other casualties, in particular to the diseases to which wheat is unfortunately liable. 10. That the expense

* Communication from J. C. Curwen, Esq. M. P.

† Mr. Blaikie, at Holkham, states, that it is no uncommon circumstance to have from inferior land in Norfolk, rented only at from 15 to 30s. per acre, as much produce as from land that, in other districts, pays from five to six pounds per acre. From land of an inferior quality, paying only 20 shillings for rent, and five shillings for tithe, forty-one bushels of wheat per acre have been obtained, under the drill system.

‡ It is absurd to suppose that the access of air, so essential to the growth and health of plants, should not be of service to the roots of plants, if means could be contrived (as is the case under the drill system) by which its access can be obtained.

Where soils are *very poor*, the plan adopted in the cultivation of turnips, ought to be extended to grain, that of placing the manure in the centre of a drill, and sowing the grain above it.

§ This has been doubted; but the drillists are, in this point, supported by respectable authority. The Rev. Adam Dickson, in his Treatise on Agriculture, vol. ii. p. 61 and 62, remarks, 'That weeds keep the air from the roots of corn, and thereby expose it to be lodged.' He observes, in another place, that, 'When corn is sown in rows, with intervals, the admission of air strengthens the stalks, which prevents the corn from lodging,' vol. i. p. 528. Besides, it is well known that, when corn is lodged, it suffers less, if it has been drilled, than the broadcast, there being, between the rows, an admission of air which tends to dry the stems, and to render it sooner fit for being harvested.

of cutting down a drilled crop in harvest, is uniformly less than that of one which is sown broadcast, since three reapers will do as much work in the former case, as four in the latter.* 11. That drilled crops are more equal in growth, and, in general, better in quality than the broadcast. And, 12. That drilling may be of use in regard to the grub and other vermin. The hoeing in spring may assist in destroying them, or, at least, by the treading of the hoers, and the stirring of the soil by the hoes, a check may be given to their depredations. The treading also may be of use in preventing the mildew.†

In regard to any saving of seed, which by some is considered an advantage, Mr. Coke of Holkham is decidedly of opinion, that such an idea is founded on erroneous principles, and that any economy of that sort ought not to be attempted.‡

Innumerable instances might be brought forward, of heavy crops having been produced under the drill system, by those who have bestowed much care in trying the experiment, and it has often answered, even on a great scale, when properly executed.§ But its success

* Husbandry of Scotland, vol. i. p. 347.

† Drilling was also considered to be greatly superior to broadcast, when the seed was sown in windy weather; but machines have been invented, by which grain may be scattered over the surface with regularity and safety, whatever the state of the weather may be.

‡ Many practical agriculturists, however, warmly oppose the universal application of this doctrine, more especially in regard to rich and mellow soils. It is justified, however, by the following remark by the Rev. Adam Dickson, a clergyman in East-Lothian, who published, in 1788, an Account of the Husbandry of the Ancients, in which (vol. i. p. 526) there is the following paragraph: 'Plants of corn, to a certain number, placed near to each other, instead of being weakened, are thereby strengthened. It is an advantage, therefore, to sow corn, either in broad rows, or where the rows are narrow, *very thick*, provided there are sufficient intervals to admit the air, and to give the plants room to extend their roots.'—One would think that this intelligent author had foreseen the system of the Holkham school as to thick sowing.

§ The following is an account of a most important experiment tried by John Brodie, Esq. of Scoughall, in East-Lothian:—Ann. 18 15-16, he drilled, in all,

must depend upon the intelligence, attention, perseverance and capital of the farmer.

As it has been carried to the highest perfection, and cultivated to the greatest extent, on the farm and on the estates of that distinguished agriculturist, Mr. Coke of Holkham, it may be proper to give a short account of his practice. He uses the Rev. M. Cooke's drill, which sows six rows at a time, and an acre in an hour, drawn by a single horse. His wheat he sows at nine inches asunder, his barley at six inches three quarters. The quantity of seed he sows per acre, is three bushels of barley, and six of oats.* In regard to wheat, the average quantity he prefers is four bushels per acre. By depositing such a quantity of seed, there is no occasion to earth up the plants, for the sake of promoting tillering.† On

about 150 Scotch, or 188 English acres, with wheat. The soil principally consisted of light loam, much subject to annual weeds. On comparing the produce on that soil, the broadcast produced only thirty-five Winchester bushels per acre, the drilled forty-two; but as the broadcast weighed sixty-six lib. per firlo, the drilled only sixty-five, the difference in favour of the drill is as 41 to 34. By hoeing the drilled crop, great vigour was given to the young crops of wheat. All the weeds of the mustard tribe were as carefully taken out of the broadcast crop as out of the drilled; but the smaller weeds could not be equally well extirpated in the broadcast. The grass-seeds sown with the drilled crops answered better than with the broadcast, owing to the ground being effectually cleansed of weeds by the hoeing; whereas, under the broadcast system, grass-seeds, even after they have come up, are frequently injured by small weeds, which could not be got at when the ground was covered with a broadcast crop. Mr. Brodie, who is perhaps the greatest arable farmer in Europe, paying of rent about seven thousand pounds per annum, states, in a recent communication to the author, that he continues to drill every year, and that he is convinced his crops are benefited by the practice.

* Communication from Mr. Blaikie, at Holkham.

† Dr. Rigby's Report, p. 18. This is the greatest improvement that has taken place in the drilling system; for it was the *earthing up*, in rich soils, which rendered the crops too luxuriant, and consequently unproductive. The great quantity of seed sown at Holkham, has the effect of preventing tillering; the ears thus become ripe at nearly the same pe-

rich soils, it is the practice to draw the drills from north to south, because the rays of the sun, when in his greatest altitude, striking directly between the rows of corn, have a powerful effect in strengthening the straw, and, by absorbing the damp from the earth, become a powerful auxiliary in preventing mildew. On poor soils, on the other hand, the lines should be drawn from east to west, if the nature of the ground will admit of that plan being followed. Cooke's fixed drill-harrow is used once in spring, the hand-hoe is used twice; the land is cleared of weeds, but the soil is not earthed up, or accumulated against the corn. The hoeings cost about twenty-pence each per acre. The largeness of the crops, particularly of barley* and oats, raised even on poor land, under this system, is hardly to be credited;‡ and they are sometimes also of a superior quality.†

A great improvement has recently been made in drilling, by the introduction of 'The Inverted Hoes,' invented by Mr. Blaikie.§ They consist of a pair of blades for each interval, going one before the other, and each having the *heel* turned to the row. This disposition of the blades prevents, 1. *Cutting the plants, or their roots*; 2. *Moulding*

rid of time; and thus a sample, *equally ripe*, is produced, in which respect drilled corn is sometimes deficient.

* The crop of barley is sometimes so strong, that, if a hat is thrown into a field, it rests on the surface. This is called *hat-barley*.—Young's Norfolk, p. 251.

† It is observed that, on light soils, short ears of wheat are the most productive, and that the sample is most uniform and weighty. In barley, long ears are preferred.

‡ Young's Norfolk, p. 246.

§ *The Inverted Hoe* is so called, from the shares being turned inwards, and placed something in the form of a cock's spur. This hoe, it is said, far surpasses any other now in use, being worked with perfect safety between rows of plants, while in their infancy, even as soon as they appear above ground; and it effectually cuts up all weeds between the rows. It is well calculated for a potatoe crop, sown in ridges, being less likely to injure the fibres of the plant. The inverted hoes are of two descriptions; one is adapted for clearing between the rows of plants, either at wide or narrow intervals, *sown upon the flat*; the other at wide or narrow intervals, *upon the ridge*.

up; and, 3. *Clogging*. They may be used, though the rows of corn are only nine inches distant from each other; and it is found, that the occasional trampling of the horse on the young plants is not attended with injurious consequences.*

It was formerly believed, that drilling was only applicable to light soils; but, in Suffolk, strong or heavy land is now cultivated for spring crops, in drills, in a most perfect manner. The ridges are all carefully ploughed in autumn, or early in winter, to the exact breadth which suits either one movement of the drill machine, or two. In the spring, the land is only scarified or harrowed, as it has been rendered thoroughly friable by the winter's frost, and the corn is drilled without a horse's foot treading anywhere, except in the furrows between the ridges.† Unless this practice is adopted, it would be difficult, in very wet seasons, to carry on the operations of the drill system, on heavy soils, with the regularity and exactness that is necessary.‡

In other parts of England, as in Kent and Hertfordshire, the drilling of strong lands is practised for winter as well as spring crops, and Mr. Childe, in Shropshire, drills all his crops on the most adhesive clay, and in a hilly country, with the greatest success.

Besides drilling, &c. as above described, there are other modes by which grain can be cultivated in rows. Sometimes, by means of a drill-roller, a number of ruts are made at the distance of from eight to ten inches apart, over the whole of which the seed is sown broadcast, and swept into the hollows by a bush-harrow. In this way wheat has been raised on light lands, where otherwise it would have been impracticable.§

There is another mode of cultivating wheat in rows, called 'rib-

bing,'* which merits particular attention. As soon as the ground is properly prepared, it is made up into small ribs, by a single horse plough. The seed is then sown broadcast among the ribs, or a person with a barrow-drill goes along every rib, and drops the seed along the bottom, which is covered by a light harrow, drawn straight up and down the ridge. In either case, the plant makes its appearance nearly at the same time above ground; nor is there any difference, in this respect, between the two systems. The mode of ribbing is a simpler process than that of drilling; it may be executed in worse weather; the expense of a drill machine is saved, and the crop may have all the advantages of hoeing, as if it had been drilled.†

To those, however, who are accustomed to *plough* in their seed, the drill-barrow, either attached to the plough or following it in the furrow, pushed on by a boy,‡ WOULD AT ONCE ESTABLISH THE ROW-CULTURE WITHOUT DIFFICULTY, AND WITH LITTLE EXPENSE, OVER AN EXTENSIVE TRACT OF CULTIVATED LAND IN ENGLAND. The advantage of this simple improvement can hardly be sufficiently appreciated: *Annual* weeds would be extirpated, and root-weeds checked; and, without dwelling on the immediate advantages of the system, the observation is perfectly well founded. 'Were it even ad-

* The mode of ribbing wheat first occurred to the Rev. Adam Dickson, in the course of his examining the Husbandry of the Ancients. He describes the first trial of it in the following terms: 'A field having been prepared for the seed furrow, was ribbed across, each rib being formed by one *bout*, or veering of the plough, throwing two furrows upon or towards each other. In this situation the field was sown, and the corn appeared in distinct rows, at about fourteen inches distance the one from the other. The field was twice hand-hoed, and produced a very good crop.' *Dickson's Husbandry of the Ancients*, vol. 1. p. 523, note.

† Mr. Morton, of Leith-Walk, Edinburgh, has a machine in contemplation, by which several ribs will be made at once, and the process will be rendered nearly as expeditious as drilling.

‡ In the Appendix, will be found an account of the advantages of the drill-barrow, accompanied by an engraving and description, by which any workman, accustomed to agricultural machines, will be able to make one.

mitted that drilled crops are not at first superior to the broadcast (the contrary of which has been found in numerous instances) yet, in a succession of years, the progressive effects of constant hoeing will render the drilled ones greatly superior.*

The cultivation of culmiferous crops in rows, may therefore be justly accounted the best method, hitherto known, of raising crops of corn, and by promoting, at the same time, the destruction of weeds, of preserving the fertility of the soil.

It is an additional reason for recommending drilling, that it would lead to habits of accuracy and neatness in all the other branches of arable culture; whereas broadcast sowing encourages those slovenly practices, which still prevail but too generally in farming concerns.— There is every reason, indeed, to believe, that the system would become general, were it once admitted to be an *established maxim*, (which the information above detailed sufficiently justifies) that drilling corn, like drilling turnips, was superior to broadcast. Farmers would then prepare for it, by furnishing themselves with the necessary implements, and by dressing and cleansing the soil with peculiar and minute attention. There might still be some exceptions, as on very strong clays, or in very unfavourable seasons; but these exceptions, as in the case of drilling turnips, would become every day less numerous. Our fields would then be cultivated with the same regularity and neatness as our gardens, and would become equally productive.

On the whole, such is the importance of the drill system, that its general adoption ought to be promoted as far as is practicable. Models or engravings of the simplest and best machines, and directions for their use, ought every where to be circulated, and liberal encouragement given to those who will prove, by accurate experiments, in districts where it is at present either entirely unknown, or but little practised, the utility of the system, and the profit to be derived from it. By the extension of drilling, inferior soils might soon be rendered nearly as

* Young's *Essex*, vol. i. p. 100. By destroying weeds, the nourishment they would have absorbed is preserved in the soil.

* This would be a sufficient answer to the objection on the score of a scarcity of labourers, to carry on the drill system.

† Communication from the late Arthur Young, Esq. Husbandry of Scotland, vol. ii. Appendix, p. 66.

‡ Dickson's *Husbandry*, vol. i. p. 401.

§ A machine is invented by 'Plenty,' an agricultural engineer, which operates by pressure, and makes two drills at once by one horse, which is likewise well calculated for light soils.

productive as those naturally more fertile. In many cases, also, by the introduction of this system, naked fallows might be abolished, where at present they are unnecessarily practised, and, by these means, a treasure of solid and permanent wealth, in useful and valuable produce, might be rapidly spread over the whole surface of the country.

ANNALS OF THE PARISH;*

OR THE CHRONICLE OF DALMAILING.

[From Blackwood's Magazine.]

In the title-page, this volume gives itself out to be arranged and edited by the Author of "*The Ayrshire Legatees*," published in several successive numbers of "Blackwood's Edinburgh Magazine;" and we think it will not at all derogate from, but rather increase, the reputation which they acquired. There is the same nature in the characters,—the same idiomatic plainness in the manners and the language,—the same pastoral simplicity in the good old-fashioned clergyman, who is the principal person of the drama. It describes the village and its inhabitants with the same particularity as Mrs. Hamilton's well known "*Cottagers of Glenburnie*;" and though it does not exhibit them in quite so sordid a garb as that picture does, yet it dresses them in no unnatural or affected finery; they have their every-day clothes, only cleaner and more tidily put on than Mrs. Hamilton's. That lady, indeed, we are inclined to think, went back, for her rural picture, to a period considerably distant, when she left Scotland; and so, by a certain anachronism in manners, represented the lower ranks of Scotsmen and Scotswomen, of Scots cottages and Scots daries, rather as they were 40 or 50 years ago, than as they will now be found. Besides, Mrs. Hamilton, writing to reform abuses and errors, has perhaps caricatured them in a certain degree, or brought them at least into a stronger light than that in which they are usually seen, even by the most impartial eyes; and by such

means has, we know, given some offence to Scots people, whose patriotism, though not stronger than truth, is at least not weaker than their delicacy. These *Annals* trace, we think very fairly, the morals and manners of a Scots inland village, from its comparatively unimproved state, in the year 1760, down to the modern period, the modern manners, the modern way of living, in the year 1809; and, amidst these, the reverend writer portrays, with perfect sincerity, those little changes which the course of his own years, as well as the course of events, produced in himself. He never forgets, however, his benevolence or his virtue; and his charity for the failings of others, and for those relaxations of moral discipline, which are perhaps inseparable from a progressive state of society, continues unabated by the prejudices of ancient recollection, by the zeal of a warmly religious clergyman, or an adherence to the rigid principles of Calvinism.

Like the *Vicar of Wakefield*, Mr. Micah Balwhidder is the historian of his own fireside, and the various vicissitudes of their fortune. Of these there are not, like those of *Dr. Primrose*, incidents to surprise or to interest, by their uncommon or romantic nature, in which respect the *Vicar of Wakefield* has perhaps gone somewhat beyond the limits of the probability even of fiction. The simple and almost uniform journal of Mr. Balwhidder is so little extraordinary, as to claim from us somewhat of a belief in its reality; an advantage which belongs to those narratives that give the portrait of actual life, (such as the works of Richardson), with so little of what we may call, in a painter's language, *relief* in the picture, as to appear flat to some romantic readers, but which have a powerful charm for such as like to look on nature in its native garb, without the ornaments in which fancy or refinement delights to dress it; and there is, as in the works of that great painter of ordinary life, an individuality and minuteness in the description of the persons, and in the detail of the little incidents, which, in their very tediousness, have the strong impression of truth and reality. In one particular our worthy minister is much the reverse of *Dr. Primrose*. So far from being a *monogamist*, he

marries successively three wives, in all of whom he meets with those valuable household qualities which his own virtues as a husband deserve.

In its humorous passages this work has no attempt at the brilliancy of wit, or the strength of caricature. The lines of its grotesque are marked with no glaring colour, but place before us the figures as they are seen in every village with which we are acquainted, and in the inhabitants of those villages as we see them at their doors or their firesides. They look, and speak, and act, as is natural to their situation, and are not forced into attitudes either of the picturesque that may attract admiration, or the ludicrous that may excite ridicule.

In the distresses which these *Annals* occasionally relate, the pathetic is that of ordinary, not high-wrought feeling, and its language the natural expression of affliction without the swell of tragedy, or the whine of sentiment. The description is never laboured with epithet, nor brought forward by artificial lights thrown upon it by the skill of the describer; it is simply of what he sees, and what we believe he could not but see.

Though in a work of the inartificial kind, which the above general character announces, it is not easy to pick out remarkable or striking passages, the *purpurei panni* which some popular performances afford, we will submit to our readers a few extracts, by which they may judge of the merits of the work, and of the justness of the character we have given of it.

The account of the writer's settlement in the parish of *Dalmailing*, (situated in that western district where, to be popular a minister must be what, in modern language, we might call an *ultra* gospel minister), is given with perfect impartiality, and with that meekness of temper which truly belongs to the gospel, though in the abuse of that word the zeal of the congregation frequently forgets it. The door of the church, on the day of ordination, was barred up by the malcontent parishioners, so that the minister and his attendant members of the presbytery were obliged to go in at a window. A weaver of the name of *Thori*, took occasion, from this circumstance, to quote

* *Annals of the Parish; or the Chronicle of Dalmailing*; during the ministry of the Rev. Micah Balwhidder. Written by himself. Arranged and edited by the author of "*The Ayrshire Legatees*."—Blackwood, Edinburgh; T. Cadell, London, 1821.

Scripture against the admission of Mr. Balwhidder: "Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber;" but the sarcasm had no effect on the mildly-suffering temper of the minister.

"Though my people received me in this unruly manner, I was resolved to cultivate civility among them; and therefore, the very next morning I began a round of visitations; but oh, it was a steep brae that I had to climb, and it needed a stout heart. For I found the doors in some places barred against me; in others, the bairns, when they saw me coming, ran crying to their mother's 'Here's the feckless Mess-John;' and then when I went into the houses, their parents would no ask me to sit down, but with a scornful way, said, 'Honest man, what's your pleasure here?' Nevertheless, I walked about from door to door, like a dejected beggar, till I got the alms-deed of a civil reception, and who would have thought it, from no less a person than the same Thomas Thorl that was so bitter against me in the kirk on the foregoing day.

"Thomas was standing at the door with his green duffle apron, and his red Kilmarnock nightcap—I mind him as well as if it was but yesterday—and he had seen me going from house to house, and in what manner I was rejected, and his bowels were moved, and he said to me in a kind manner, 'Come in, sir, and ease yourself; this will never do, the clergy are God's gorbies, and for their Master's sake it behoves us to respect them. There was no ane in the whole parish mair against you than mysel, but this early visitation is a symptom of grace that I couldna have expectit from a bird out the nest of patronage.' I thanked Thomas, and went in with him, and we had some solid conversation together, and I told him that it was not so much the pastor's duty to feed the flock, as to herd them well; and that although there might be some abler with the head than me, there was na a he within the bounds of Scotland more willing to watch the fold by night and by day. And Thomas said he had not heard a mair sound observe for some time, and that if I held to that doctrine in the poopit, it would nabe lang till I

would work a change.—'I was minding,' quoth he, 'never to set my foot within the kirk door while you were there; but to testify, and no to condemn without a trial, I'll be there next Lord's day, and egg my neighbours to be likewise, so ye'll no have to preach just to the bare walls and the laird's family.'

The first change in the manners or occupation of this inland parish, is marked in the following natural account of one of the boys going to sea. He was the son of one of its most amiable inhabitants, a *Mrs. Malcolm*, who had seen better days, the widow of a Clyde shipmaster, who had been lost at sea, and left by him with a family of children, whose only support was the industry of their mother.

"It was in this year that Charlie Malcolm, *Mrs. Malcolm's* eldest son, was sent to be a cabin-boy in the tobacco trader, a three masted ship that sailed between Port Glasgow and Virginia in America. She was commanded by Captain Dickie, an Irvine man; for at that time the Clyde was supplied with the best sailors from our coast, the coal-trade with Ireland being a better trade for bringing up good mariners than the long voyages in the open sea; which was the reason, as I often heard said, why the Clyde shipping got so many of their men from our country-side. The going to sea of Charlie Malcolm was, on divers accounts, a very remarkable thing to us all, for he was the first that ever went from our parish, in the memory of man, to be a sailor, and every body was concerned at it, and some thought it was a great venture of his mother to let him, his father having been lost at sea. But what could the forlorn widow do? She had five weans and little to give them; and, as she herself said, he was aye in the hand of his Maker, go where he might, and the will of God would be done in spite of all earthly wiles and devices to the contrary.

"On the Monday morning, when Charlie was to go away to meet the Irvine carrier on the road, we were all up, and I walked by myself from the Manse into the clachan to bid him farewell, and I met him just coming from his mother's door, as blithe as a bee, in his sailor's dress, with a stick, and a bundle tied in a Barcelona silk handkerchief hanging

o'er his shoulder, and his two little brothers were with him, and his sisters, Kate and Effie, looking out from the door all begreeten; but his mother was in the house, praying to the Lord to protect her orphan, as she afterwards told me. All the weans of the clachan were gathered at the kirk-yard yett to see him pass, and they gave him three great shouts as he was going bye; and every body was at their doors, and said something encouraging to him; but there was a great laugh when auld Mizy Spaewell came hirpling with her bachel in her hand, and flung it after him for gude luck. Mizy had a wonderful faith in freats, and was just an oracle of sagacity at expounding dreams, and bodes of every sort and description—besides, she was reckoned one of the best howdies in her day; but by this time she was grown frail and feckless, and she died the same year on Hallowe'en, which made every body wonder, that it should have so fallen out for her to die on Hallowe'en."

In tracing the progressive population, and increasing employment and wealth of a village, the *Annals* mark one of those reverses of which we have lately seen but too many examples, from too extensive or ill-managed concerns. A great cotton-mill, from which its first owner had derived great wealth, is afterwards, in the less fortunate or less skilful hands of his successor, so much a losing adventure as to occasion the company's stopping payment. The fatal consequences are strongly but simply set forth in the annals of the year when this happened. The melancholy spectacle of a thousand poor people, suddenly thrown out of employment and deprived of subsistence, is set before us in unexaggerated but striking description. The dreadful effects of the disorder in one family, are thus described in a passage which may be given as a fair specimen of that simple pathetic which I have above mentioned, as belonging to this little book.

"Among the overseers, there was a Mr. Dwining, an Englishman from Manchester, where he had seen better days, having had himself there of his own property, once as large a mill, according to report, as the Cayenneville mill. He was certainly a man above the common, and his wife was a lady in every point; but

they held themselves by themselves, and shunned all manner of civility, giving up their whole attention to their two little boys, who were really like creatures of a better race than the callans of our clachan.

"On the failure of the company, Mr. Dwining was observed by those who were present, to be particularly distressed, his salary being his all; but he said little, and went thoughtfully home. Some days after he was seen walking by himself with a pale face, a heavy eye, and a slow pace—all tokens of a sorrowful heart. Soon after he was missed altogether; nobody saw him. The door of his house was however open, and his two pretty boys were as lively as usual, on the green before the door. I happened to pass when they were there, and I asked them how their father and mother were. They said they were still in bed, and would not waken, and the innocent lambs took me by the hand, to make me waken their parents. I know not what was in it, but I trembled from head to foot, and I was led in by the babies, as if I had not power to resist. Never shall I forget what I saw in that bed * * * I found a letter on the table; and I came away, locking the door behind me, and took the lovely prattling orphans home. I could but shake my head and weep, as I gave them to the care of Mrs. Balwhidder, and she was terrified, but said nothing. I then read the letter. It was to send the bairns to a gentleman, their uncle, in London. Oh it is a terrible tale, but the winding-sheet and the earth is over it. I sent for two of my elders. I related what I had seen. Two coffins were got, and the bodies laid in them; and the next day, with one of the fatherless bairns in each hand, I followed them to the grave, which was dug in that part of the kirk-yard where unchristened babies are laid. We durst not take it upon us to do more; but few knew the reason, and some thought it was because the deceased were strangers, and had no regular lair.

"I dressed the two bonny orphans in the best mourning at my own cost, and kept them in the Manse till we should get an answer from their uncle, to whom I sent their father's letter. It stung him to the quick, and he came down all

the way from London, and took the children away himself. O he was a vext man, when the beautiful bairns, on being told he was their uncle, ran into his arms, and complained that their papa and mama had slept so long, that they would never waken."

Another example of the pathetic, of a tenderer, but less shocking kind, will be found in the twenty-third chapter.

"Although I have not been particular in noticing it, from time to time, there had been an occasional going off, at fairs and on market-days, of the lads of the parish as soldiers, and when captain Malcolm got the command of his ship, no less than four young men sailed with him from the clachan; so that we were deeper and deeper interested in the proceedings of the doleful war that was raging in the plantations. By one post we heard of no less than three brave fellows belonging to us being slain in one battle, for which there was a loud and general lamentation.

"Shortly after this, I got a letter from Charles Malcolm, a very pretty letter it indeed was; he had heard of my lord Eglesham's murder, and grieved for the loss, both because his lordship was a good man, and because he had been such a friend to him and his family. 'But,' said Charles, 'the best way that I can show my gratitude for his patronage, is to prove myself a good officer to my king and country.' Which I thought a brave sentiment, and was pleased thereat; for somehow Charles, from the time he brought me the limes to make a bowl of punch, in his pocket from Jamaica, had built a nest of affection in my heart. But, oh! the wicked wastry of life in war. In less than a month after, the news came of a victory over the French fleet, and by the same post I got a letter from Mr. Howard, that was the midshipman who came to see us with Charles, telling me that poor Charles had been mortally wounded in the action, and had afterwards died of his wounds. 'He was a hero in the engagement,' said Mr. Howard, 'and he died as a good and a brave man should.'—These tidings gave me one of the sorest hearts I ever suffered, and it was long before I could gather fortitude to disclose the tidings to poor Charles' mother. But the

callants of the school had heard of the victory, and were going shouting about, and had set the steeple bell a-ringing, by which Mrs. Malcolm heard the news; and knowing that Charles' ship was with the fleet, she came over to the Manse in great anxiety, to hear the particulars, somebody telling her that there had been a foreign letter to me by the post-man.

"When I saw her I could not speak, but looked at her in pity, and the tear fleeing up into my eyes, she guessed what had happened. After giving a deep and sore sigh, she inquired, 'How did he behave? I hope well, for he was aye a gallant laddie!'—and then she wept very bitterly. However, growing calmer, I read to her the letter, and when I had done, she begged me to give it to her to keep, saying 'Its all that I have now left of my pretty boy; but its mair precious to me than the wealth of the Indies;' and she begged me to return thanks to the Lord, for all the comforts and manifold mercies with which her lot had been blessed, since the hour she put her trust in Him alone, and that was when she was left a penniless widow, with her five fatherless bairns.

"It was just an edification of the spirit, to see the christian resignation of this worthy woman. Mrs. Balwhidder was confounded, and said, there was more sorrow in seeing the deep grief of her fortitude, than tongue could tell.

"Having taken a glass of wine with her, I walked out to conduct her to her own house, but in the way we met with a severe trial. All the weans were out parading with napkins and kail-blades on sticks, rejoicing and triumphing in the glad tidings of victory. But when they saw me and Mrs. Malcolm coming slowly along, they guessed what had happened, and threw away their banners of joy; and, standing all up in a row, with silence and sadness, along the kirk-yard wall as we passed, showed an instinct of compassion that penetrated to my very soul. The poor mother burst into fresh affliction, and some of the bairns into an audible weeping; and, taking one another by the hand, they followed us to her door, like mourners at a funeral. Never was such a sight seen in any town before. The neighbours came to look at it, as we

walked along, and the men turned aside to hide their faces, while the mothers pressed their babies, fondler to their bosoms, and watered their innocent faces with their tears.

"I prepared a suitable sermon, taking as the words of my text, 'Howl, ye ships of Tarshish, for your strength is laid waste.' But when I saw around me so many of my people, clad in complimentary mourning for the gallant Charles Malcolm, and that even poor daft Jenny Gaffaw, and her daughter, had on an old black ribbon; and when I thought of him, the spirited laddie, coming home from Jamaica, with his parrot on his shoulder, and his limes for me, my heart filled full, and I was obliged to sit down in the pulpit and drop a tear.

"After a pause, and the Lord having vouchsafed to compose me, I rose up, and gave out that anthem of triumph, the 124th Psalm; the singing of which brought the congregation round to themselves; but still I felt that I could not preach as I had meant to do, therefore, I only said a few words of prayer, and singing another psalm, dismissed the congregation."

The good pastor laments the party spirit which the political madness of the years immediately following the French Revolution produced in the parish.

"This year had opened into all the leafiness of midsummer before any thing memorable happened in the parish, farther than that the sad division of my people into government-men and jacobins was perfected. This calamity, for I never could consider such heart-burning among neighbours as any thing less than a very heavy calamity, was assuredly occasioned by faults on both sides, but it must be confessed that the gentry did nothing to win the commonality from the errors of their way. A little more condescension on their part would not have made things worse, and might have made them better; but pride interposed, and caused them to think that any show of affability from them would be construed by the democrats into a terror of their power. While the democrats were no less to blame; for hearing how their compeers were thriving in France and demolishing every obstacle to their ascendancy, they were crouse, and really inso-

lent, evidencing none of that temperance in prosperity that proves the possessors worthy of their good fortune.

"As for me, my duty in these circumstances was one plain and simple. The Christian religion was attempted to be brought into disrepute; the rising generation were taught to jibe at its holiest ordinances; and the kirk was more frequented as a place to while away the time on a rainy Sunday, than for any insight of the admonitions and revelations in the sacred book. Knowing this, I perceived that it would be of no effect to handle much the mysteries of faith; but as there was at the time a bruit and a sound about universal benevolence, philanthropy, utility, and all the other disguises with which an infidel philosophy appropriated to itself the charity, brotherly love, and well-doing inculcated by our holy religion, I sat myself to task upon these heads, and thought it no robbery to use a little of the stratagem employed against Christ's Kingdom, to promote the interest thereof in the hearts and understandings of those whose ears would have been sealed against me, had I attempted to expound higher things. Accordingly, on one day it was my practice to show what the nature of Christian charity was, comparing it to the light and warmth of the sun that shines impartially on the just and on the unjust—showing that man, without the sense of it as a duty, was as the beasts that perish, and that every feeling of his nature was intimately selfish, but that, when actuated by this divine impulse, he rose out of himself and became as a god, zealous to abate the sufferings of all things that live.—And, on the next day, I demonstrated that the new benevolence which had come so much into vogue, was but another version of this Christian virtue.—In like manner I dealt with brotherly love, bringing it home to the business and bosoms of my hearers, that the Christianity of it was neither enlarged nor bettered by being baptised with the Greek name of philanthropy. With well-doing, however, I went more roundly to work. I told my people that I thought they had more sense than to secede from Christianity to become Utilitarians, for that it would be a confession of

ignorance of the faith they deserted, seeing that it was the main duty inculcated by our religion to do all in morals and manners, to which the new-fangled doctrine of utility pretended."

Mr. Balwhidder's toleration of difference in religious opinions is in the same spirit, and attended with the same beneficial effects, as his patience with political dissenters. After mentioning among other refinements of modern luxury, the receipt of a *turtle* from Glasgow, by the proprietors of the cotton mill, a description natural enough, of his surprise at the appearance of this new kind of fish, as he calls it, and the disagreement of the dishes made of it on his stomach, he digresses to a novelty of a different kind, a mental disorder which was introduced into the parish by some of the Roman Catholic workmen of the cotton mill.

"But the story of the turtle is nothing to that of the Mass, which, with all its mummeries and abominations, was brought into Cayenneville by an Irish priest of the name of Father O'Grady, who was confessor to some of the poor deluded Irish labourers about the new houses and the cotton mill. How he had the impudence to set up that memento of Satan, the crucifix, within my parish and jurisdiction, was what I never could get to the bottom of; but the soul was shaken within me, when, on the Monday after, one of the elders came to the Manse, and told me, that the old dragon of Popery with its seven heads and ten horns, had been triumphing in Cayenneville on the foregoing Lord's day! I lost no time in convening the Session to see what was to be done. Much, however, to my surprise, the elders recommended no step to be taken, but only a zealous endeavour to greater Christian excellence on our part, by which we should put the beast and his worshippers to shame and flight. I am free to confess, that, at the time, I did not think this the wisest counsel which they might have given; for, in the heat of my alarm, I was for attacking the enemy in his camp. But they prudently observed, that the days of religious persecution were past, and it was a comfort to see mankind cherishing any sense of religion at all, after the veho-

ment infidelity that had been sent abroad by the French Republicans; and to this opinion, now, that I have had years to sift its wisdom, I own myself a convert and proselyte."

After a ministry of fifty years, this venerable pastor retires from the exercise of his sacred functions in the year 1810. In the concluding chapter he gives an account of this event with the same temperate and charitable spirit which distinguishes the whole narrative of his blameless and virtuous life.

"My tasks are all near a close; and in writing this final record of my ministry, the very sound of my pen admonishes me that my life is a burden on the back of flying time, that he will soon be obliged to lay down in his great store-house, the grave. Old age, has indeed, long warned me to prepare for rest, and the darkened windows of my sight show that the night is coming on, while deafness, like a door fast barred, has shut out all the pleasant sounds of this world, and inclosed me, as it were, in a prison, even from the voices of my friends.

"I have lived longer than the common lot of man, and I have seen, in my time, many mutations and turnings, and ups and downs, notwithstanding the great spread that has been in our national prosperity. I have beheld them that were flourishing like the green bay trees, made desolate, and their branches scattered. But, in my own estate, I have had a large and liberal experience of goodness.

"At the beginning of my ministry I was reviled and rejected, but my honest endeavours to prove a faithful shepherd, were blessed from on high, and rewarded with the affection of my flock. Perhaps, in the vanity of doating old age, I thought in this there was a merit due to myself, which made the Lord to send the chastisement of the Canaille schism among my people, for I was then wroth without judgment, and by my heat hastened into an open division the flaw that a more considerate manner might have healed. But I confess my fault, and submit my cheek to the smiter; and I now see that the finger of wisdom was in that probation, and it was far better that the weavers meddled with the things of God which they could not change, than with those of the

king, which they could only harm. In that matter, however, I was like our gracious monarch in the American war; for though I thereby lost the pastoral allegiance of a portion of my people, in like manner as he did of his American subjects; yet, after the separation, I was enabled so to deport myself, that they showed me many voluntary testimonies of affectionate respect, and which it would be a vain glory in me to rehearse here. One thing I must record, because it is as much to their honour as it is to mine.

"When it was known that I was to preach my last sermon, every one of those who had been my hearers, and who had seceded to the Canaille meeting, made it a point that day to be in the parish kirk, and to stand in the croud, that made a lane of reverence for me to pass from the kirk door to the back-yett of the Manse. And, shortly after a deputation of all their brethren, with their minister at their head, came to me one morning, and presented to me a server of silver, in token, as they were pleased to say, of their esteem for my blameless life, and the charity that I had practised towards the poor of all sects in the neighbourhood; which is set forth in a well-penned inscription, written by a weaver lad that works for his daily bread. Such a thing would have been a prodigy at the beginning of my ministry, but the progress of book learning and education has been wonderful since, and with it has come a spirit of greater liberality than the world knew before, bringing men of adverse principles and doctrines, into a more humane communion with each other, showing, that it's by the mollifying influence of knowledge, the time will come to pass, when the tiger of papistry shall lie down with the lamb of reformation, and the vultures of prelacy be as harmless as the presbyterian doves; when the independent, the anabaptist, and every other order and denomination of Christians, not forgetting even these poor little wrens of the Lord, the burghers and anti burghers, will pick from the hand of patronage, and dread no snare.

"On the next Sunday, after my farewell discourse, I took the arm of Mrs. Balwhidder, and with my cane in my hand, walked to our own pew,

where I sat some time, but owing to my deafness, not being able to hear, I have not since gone back to the church. But my people are fond of having their weans still christened by me, and the young folk, such as are of a serious turn, come to be married at my hands, believing, as they say, that there is something good in the blessing of an aged gospel minister. But even this remnant of my gown I must lay aside, for Mrs. Balwhidder is now and then obliged to stop me in my prayers, as I sometimes wander—pronouncing the baptismal blessing upon a bride and bridegroom, talking as if they were already parents. I am thankful, however, that I have been spared with a sound mind to write this book to the end; but it is my last task, and, indeed, really I have no more to say, saving only to wish a blessing on all people from on high, where I soon hope to be, and to meet there all the old and long-departed sheep of my flock, especially the first and second Mrs. Balwhidders."

On the whole, we give our sincere and cordial approbation to these *Annals*, not only as amusing, highly amusing to such readers as are fond of nature and simplicity, but as instructive. As a *Remembrancer*, this little volume may be very useful. We are very apt to forget the origin of practices which universal custom has now made us consider as of established adoption, though some of them have no merit but what prescription confers, and others are subject to censure which habit only induces us to withhold. The worthy clergyman never failed to notice the introduction into his parish of such novelties, which his pulpit sometimes, when necessary or proper, recommended to the approbation, or exposed to the censure of his parishioners, to whose temporal and eternal welfare he was always awake. Among other practices which he reprobates with becoming severity, are smuggling, the immoderate use of spirituous liquors, the neglect of sacred duties, the establishment of idle or unprofitable places of resort, the rash and ignorant discussion of politics, the irreverent contempt of legal and wholesome authority. His opinions are always honest, always disinterested, and generally just. He cen-

tures gently, but fairly, the inattention of country-gentlemen to measures of general or local improvement, when public not private advantage is expected to be the result; and gives its due importance to a friendly and cordial communication between different ranks of the community, which may preserve to rank or wealth its beneficial influence, and to the lower orders the respect and attention which are due to superior station, when its power and influence are exerted to the general advantage.

On all these accounts, we sincerely and warmly recommend the perusal of these *Annals* to the members of communities in situations similar to that of the parish of which this excellent clergyman had the charge; by such perusal they may be cautioned what novelties to adopt as useful, or discourage as pernicious; and thus reap the advantage which the Roman Classic imputes to the recollection of past events, by making the present time the disciple of the former;

"Discipulus prioris est posterior dies."

Transactions of the Literary Society of Bombay. Vol. II. 1820.

(From the Edinburgh Monthly Review.)

The first article in the volume is a notice, with extracts, of the *Mir'at-ul-memalik* (*Mirror of Countries*) of Sidi Ali Capoodawn; by Mr. Hammer of Vienna. The author, captain of the Egyptian fleet of Solimaun, the great Ottoman emperor, had received orders to carry fifteen Turkish ships from Bassora to Suez; but lost his course and his ships, and returned from Guzerat to Constantinople by land. He arrived in 1556, after a journey of four years, wrote an account of all he had seen and suffered, and gave his book the quaint title of the *Mirror of Countries*. The work is divided into fourteen chapters, and Mr. Hammer has taken his extracts from the 4th, 5th, and 6th. We give the following as a specimen:

"One day" (at the capital of Guzerat) "I met at the Great Vizir's the Portuguese envoy, to whom the vizir said, 'we stand in need of the Ottoman emperor, and we should be undone if our ships should not frequent his ports; he is the emperor of the Islaum, and it is therefore very improper for you to ask that his captain should be delivered to you. Having heard this, I grew angry; and ad-

ressing the envoy, I said, 'Damned fellow! you found me with rotten ships; but if it please God, the All Clement, he will very soon rescue from your hands not only Ormus, but also Goa.

To sea we go,
And meet the foe,
In tempest and in darkest den,
For we are Barbarossa's men.

For the present, there is no necessity for our sailing home, as we can go overland.' So I reduced the Infidel to silence. Some days after this, Sultaun Ahmed offered me the castle of Baroach, with a large *jagheer*, which I thanked him for, saying, that if he would give me the whole province of Guzerat, I could not accept of it."

The second article is a very interesting account of the present state of Abyssinia, by Nathaniel Pearce, an English sailor, who was left in the country, at his own desire, by Lord Valentia, in 1805, and who still continues to reside there. Mr. Salt found him little altered in appearance or manners, and so well acquainted with the languages and customs of the Abyssinians, as to be of much advantage to him in the capacity of interpreter. He has subsequently suffered much from disease and oppression. In a letter to Theodore Forbes, Esq. British Resident at Mocha, he complains of the hard usage he had received from the Ras in whose service he was. That prince, on the arrival of Cofti, bishop or aboon from Cairo, whom he had brought to Abyssinia at great expense, ordered Pearce to quit his house, that it might be taken possession of by this Egyptian patriarch.

"I leave you to guess," he says, "how it would touch an Englishman's heart, after seven years endeavouring to teach those idle villains to be a little industrious, by showing them the produce of my garden—grapes, peaches, limes, English cabbage of all sorts, turnips, carrots, potatoes, pigeon-houses, &c. to have all taken from me without one farthing of payment, by an old miserly wretch that I have been serving in all his wars above ten years. I beg of him to let me go to Mocha; but he says he can never agree to that, as I know all the country, and shall of course be able to conduct an army through any part of it. He says that the Musselmén tell him, the English got into India by first sending people to live among them."

Pearce still retains feelings of warm attachment to his country. Mr. Forbes sent him some English newspapers which happened to con-

tain an account of the defeats of Bonaparte, after his retreat from Moscow. "I really think," says Pearce, "that the glorious news the papers gave me in respect of old England has done a great deal towards curing my complaint, which I have had above three years. I hope you will always oblige me with such news." It appears from the latest accounts, (1818,) that Mr. Pearce had been employed in the distribution of psalm books in Ethiopic, sent by the Bible Society. The people to whom they were given said they were more exact than their own writings, but complained of the smallness of the print, and the want of red ink at the name of God. In another letter, he says that the arrival of these had "created great jealousy in the mind of the Egyptian patriarch, who tells the population the Feringas are working cunningness among them."

After the preface, which contains these and a variety of other particulars, we come to the "Small but true Account of the Ways and Manners of the Abyssinians," which is written without any regard to arrangement, in a vigorous, though neither an accurate nor a polished style; such indeed as we have reason to expect from a man of a strong untutored mind detailing the result of his own observations, and expressing his own opinions and feelings. The inhabitants of Abyssinia are of many tribes, religions, and colours. In some of their customs they resemble Jews and savages: for they keep holy the Saturday as well as the Sunday, and eat the flesh of an animal before it is dead. They keep many fasts; that of Lent begins in March and ends in May; besides this there is the fast of Nineveh, of the apostles, of the Virgin Mary, all Wednesdays and Fridays throughout the year, with a variety of others. The priests, it is said, have a great feast at the end of each of the fasts.

"They then kill one or two cows, according to their number, close to the door; and, before the animal is done kicking, and the blood still running from its throat, the skin is nearly off on one side, and the prime flesh is cut off, and with all haste held before the elders or heads of the church, who cut about two or three pounds each, and eat it with such greediness that those who did not know them would think they were starved; but they at all times prefer the raw meat to cook-

ed victuals. After they have finished their *brindo*, as they call it, they take a little of the fattest parts of the cow, just warmed on the fire, to settle their stomachs, and then one or two large horns full of *suoir*, or beer, which is very strong, and made of several sorts of corn. They then have the table brought in, and covered with bread and cooked victuals, where those that are not satisfied with the raw meat, eat until they are of the cooked."

The second and third class of priests succeed the first, and eat *brindo* laid on bread, and devour all the victuals more like hounds than men. Half of the moveable property of all who die is given to the priests of the parish in which they are buried, and is called *tetart*, or money of forgiveness. The heirs of the other half are obliged to give a feast to the priests on the 7th, 40th, and 80th day after the death, besides an annual feast for several years: these feasts are called the feasts of *tassar*, or of charity. "They have great crying and yowling for the dead for many days, and appoint a particular day for a general cry, which ends their crying." Then they place the effigy of the deceased in a cradle, and all his household servants run round it, "crying, yowling, and firing matchlocks, and tearing the skin off their temples and forehead until the blood runs down their neck." Carpets are spread before the cradle, and on them are placed the riches of the deceased person's house; the men sit down on the right, and the women on the left, with their temples torn so as to frighten any one who was not acquainted with them. "The relations stand up one by one in their turns, with a servant on each side of them to keep them from falling, as they pretend to be so weak with sorrow"—and speak in praise of the deceased, saying, that "when on horseback he was like St. George, and on foot like the angel Michael, and a great deal of other nonsense." The ceremony concludes with a feast which turns the sorrow into merriment. A corpse is not kept a moment in the house, and none but kings or great men are put in coffins.

In Gondar are twelve learned men called lickcounts, who, though not priests, officiate in the office of the Copti Aboon, or the Egyptian bishop. They keep the time, and

indeed every thing is regulated by them. Their year begins on the first of September, the day on which St John was beheaded, and is divided into four quarters called Matthew, Mark, Luke, and John. "All the Abyssinians have a father confessor, and I myself am obliged to have one of these holy fathers, or else it would not be allowed that I were a Christian." Few can read except the priests, and most even of them know nothing more than the Psalms of David, which is their principal book. In many of the churches are priestesses; but there are some in the country into which no females are allowed to enter. The Virgin Mary is an object of profound veneration, but little partiality is shown to her sex. On holidays, which Mr. Pearce thinks too numerous, no work, however urgent the necessity, must be done. Little regard for truth is shown by any class of the inhabitants, and oaths are broken without ceremony or apparent remorse. Both Christians and Musselmén frequently become converts to each other's religion. Christians have an aversion to hares, geese, and ducks, but Musselmén eat these animals, and also locusts; "so if they lose their crops, they live upon the destroyers."

The Abyssinians think diseases are caused by the devil; and one complaint to which women are chiefly liable, the author is rather disposed to think may be the work of that being. His own wife, after he had lived with her five years, was seized with it; and, from his own account, which is certainly very curious, he seems to have sympathized but little with her during her illness.

"At the first appearance of this complaint, she was five or six days very ill, and her speech so much altered, that I could scarcely understand her. Her friends and relations who came to visit her told me that her complaint was the *tegrit*, which, from what I had heard, frightened me, and I would at the instant have turned her away, only for fear they might think me a brute for turning away my wife when afflicted with sickness. Her parents, however, persuaded me to bear it with patience and say nothing, for if I were angry it would cause her death, and that they would cure her as all others were cured in their country. After the first five or six days' sickness she began to be continually hungry, and would eat five or six times in the night, never sleep; and in the day

time she would go about, followed by some of her parents, to all her neighbours, borrowing rings and other ornaments for her neck, arms and legs. I did not like the thing at all; but for the sake of seeing the curiosity, I endeavoured to hold my tongue, and be patient. Her speech I could scarcely understand at all, and she, like all others troubled with the same complaint, called a man *she* and a woman *he*. One day she called unto me in the presence of her friends after the manner of calling a woman, which vexed me so much that I swore she should not stop in the house. But the moment she saw me in a passion she fell as if in a fit, and I can assure you that I saw the blood run from her eyes as if they had been pricked with a lance. This quite made me fearful she would die, and as her friends had told me previously that if I were to be out of temper it would be the cause of her death, I thought perhaps they might bring me in for murder. But they, however, brought her to by bringing her ornamental dresses, which the great people willingly lend on such occasions—and, indeed, the greater sort of people are mostly troubled with this complaint. Her countenance had been changed as well as her speech, being from the beginning quite frightful. I determined to keep myself at a distance, and say nothing until the day appointed for her cure, or the devil to be drove out of her. Her friends had hired as many trumpeters and drummers, who go about the country for that purpose, as they thought sufficient, and early in the morning of the day appointed, they loaded her neck, arms and legs, with silver ornaments, and dressed her with a dress which the great men wear at reviews after battle, which the owners readily lend on such an occasion. After she was sufficiently dressed, she was taken to a plain appointed by herself, about a mile from the town, where hundreds of boys and girls and men and women of low class follow. Her friends and relations take a great many large jars of maize and swair for them to drink.

I have often seen people go out of the town for the same purpose, but would not for shame follow to see them. However, for the sake of curiosity, I was determined to see the last of this, and I therefore went to the place appointed before day-light, and waited until they came; a cradle was placed in the midst of the spot, covered with a carpet, and a great many jars of maize were placed round it. As soon as she came near she began to dance, and the trumpeters all began to play in two parties; when one party were tired the other relieved them, so that the noise constantly might be heard; the drink being continually served out by her friends to all, kept them singing and shouting; she still dancing and jumping, sometimes four or five feet from the ground, and every now and then she

would take off an ornament and throw it down. Some one being appointed to take care they might not be lost, picked them up and put them in a basket. She went on jumping and dancing in this manner, without the least appearance of being tired, until nearly sunset, when she dropped the last ornament, and as soon as the sun disappeared she started, and I am perfectly sure that for as good as four hundred yards, when she dropped as if dead, the fastest running man in the world could not have come up with her. The fastest running young man that can be found is employed by her friends to run after her with a matchlock well loaded, so as to make a good report; the moment she starts he starts with her; but before she has run the distance where she drops as if she were dead, he is left half way behind: as soon as he comes up to her he fires right over her body, and asks her name, which she then pronounces, although during the time of her complaint she denies her Christian name, and detests all priests or churches. Her friends afterwards take her to church, where she is washed with holy water, and is thus cured."

Both men and women are subject to complaints as bad as this. The *zakerry* is the worst; but the author says, "I never had the curiosity to look into it, as they are very apt in their mad hours to affront any one who approaches them." Fever is not common, but the itch, syphilis, rheumatism, violent colds, and sore eyes, are prevalent. The small pox and measles commit great havoc among them. Inoculation is practised; and for this they seek the rankest matter they can obtain. The payment for this operation is a piece of salt.

Marriage is not celebrated in churches. "Every one has as many wives as he likes, and turns away and takes as he likes." They build a *das*, a large temporary edifice, in which the parties with their friends eat and drink. The bride is placed in a cradle at the head of the tables. The bridegroom comes galloping to the *das*, jumps and cuts capers, boasting what "he has done or would do." After a variety of ceremonies he departs with his bride. The marriages of the common people are more simple. Any man of that class gives the girl of his heart a *drube* and a *firgy*; the one a large and the other a small piece of cloth for robes; and then the parents deliver up their daughter as a purchased slave. Girls become mothers at the age of thirteen or fourteen; and

Mr. Pearce gives a sad account of the want of chastity in the women of the country. Ladies wear a shirt of white India cloth, ornamented with silk twist of different colours; over this a robe with a white silk border; some of them have red Egyptian leather shoes, or black ones of leather made in the country; and many of them prick their legs, arms, and breasts with charcoal. The lower class have scarcely any clothes, except a tanned goat's skin about their waist, and a sheep's skin over their shoulders. "They work like slaves, grind corn, carry water in large jars upon their loins, enough to load a young ass." "A Christian woman never milks a cow, as it is thought a great scandal, but their reason for this is not worth while mentioning." The Abyssinians use a great deal of sweet scented oil, and blacken their eye brows with a mineral called *cole* brought from Egypt. They are polite in their manners, pay a great many compliments, and always kiss each other in the open way. "No one ever passes his equals or betters without uncovering his breast, and bowing with his head, which they return in the same manner." They have monthly clubs for eating, drinking, and friendly intercourse. The members seldom exceed twelve, who meet at each other's houses once a month; but a man may connect himself with as many clubs as he pleases. "They always maintain one priest in these clubs, to keep them in order; if a man be absent upon his own business, his wife attends in his place." The women have also separate clubs, which meet generally on the holidays of the Virgin Mary. No man is permitted to wear a *betor*, a gold or silver ornament, except he has killed an enemy in presence of the king or his commander; but every other ornament is at the option of all who can afford it.

(To be continued.)

PERCY ANECDOTES.

YOU III.

—
Pascal.

Pascal, when only eleven years of age, wrote a treatise on sounds. At twelve, he had made himself master of Euclid's Elements without the aid of a teacher. When only sixteen, he published a treatise

on Conic Sections, which Descartes was unwilling to believe could have been produced by a boy of his age. When only nineteen, he invented the arithmetical instrument, or *scale* for making calculations.

The French newspapers of August, 1760, give an account of a boy only five years of age, whose precocity of talent exceeded even that of Pascal himself. He was introduced to the assembly of the Academy of Montpellier, where a great number of questions were put to him on the Latin language, on sacred and prophane history, ancient and modern, on mythology, geography, chronology, and even philosophy, and the elements of the mathematics; all which he answered with so much accuracy, that the academy gave him a most honourable certificate.

Henry IV. of France.

Henry IV. of France was educated in a very different manner from the princes of the present age. He was brought up in a castle at Bearn, which was situated among the mountains: his father would not suffer him to be clothed differently from other children of the country, and accustomed him to climb the rugged rocks, nourished him with brown bread, beef, cheese, and ale, and often made him walk out with his head and feet bare, even in the severest seasons. Henry, by being thus early inured to hardships, was enabled to go into the army at an age that few other princes quit the nursery. Before he was sixteen, he was at a battle of the Hugonots, where he betrayed the utmost impatience to be in the midst of the action, and to signalise himself; but he was only permitted to be a spectator on account of his youth. In the next engagement, his intrepidity and courage could not be restrained, and scarcely equalled: in spite of the prayers and entreaties of his officers, he exposed his person to as much danger as the common soldier. By this means he not only inspired his men with admiration and love for his person, but was the means of infusing courage throughout the whole army, who were animated by his example.

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